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Ishāq, his attitude toward the quarrels of the early Muslims and the traditions which were forged to apply to these. Dr. Horovitz' book is sketchy and not very satisfying in its results; but it may be questioned if we are in a position to attain greater certainty.

HARTFORD, CONN.

DUNCAN B. MACDONALD.

THE PALESTINE SYRIAC LECTIONARY.¹

The Palestinian Syriac is the most recently recovered of Semitic literatures. Fifty years ago the only hint of it was the Assemanis' announcement of a Vatican lectionary in Palestinian, or, as they wrongly styled it, Jerusalem, Syriac. In 1864 this was published by Miniscalchi-Erizzo, and with it the unearthing of the literature begins. Land followed in 1875 with fragments at London and St. Petersburg, but until ten years ago nothing more had been done. The activity of the past ten years, however, has been so great as to constitute the period an epoch in the study of Palestinian Syriac. In 1890 Dr. J. Rendel Harris published part of Galatians from a Sinai leaf. In 1891 Rev. Greville K. Chester secured five palimpsest leaves in Egypt and sent them to the Bodleian. In 1892 de Lagarde reëdited the Vatican lectionary. In 1893 Mr. Gwilliam published five biblical fragments from the Chester palimpsests, and in the same year in the appendix of Mrs. Lewis' *Studia Sinaitica*, I, appeared notices of Palestinian Syriac manuscripts and fragments deciphered by Dr. Harris. In 1896 Mr. Margoliouth edited the *Liturgy of the Nile* from a British Museum manuscript, and Messrs. Gwilliam, Stenning, and Burkitt published homilies and biblical fragments from St. Catherine's and the Bodleian. In 1897 Mrs. Lewis, with some help from Professor Nestle and Mrs. Gibson, published another lectionary from a manuscript purchased in Cairo; and in 1899 appeared the volume before us. To this list should be added the still more recent volume of palimpsest fragments from the Cairo Geniza, published by the same editors in 1900, with which this extraordinary decade in Palestinian Syriac study ends.²

This new edition of the gospel lectionary is due to the discovery by Mrs. Lewis of a second manuscript of it on Mount Sinai in 1892, which in turn led to the discovery of a third by Dr. Harris in the same convent in the following year. The witnesses for the lectionary being now trebled, the need for a new edition based on all three manuscripts was obvious, and this need Mrs. Lewis and Mrs. Gibson have undertaken to supply. They have not attempted to create a text. Their method is to

¹ THE PALESTINIAN SYRIAC LECTIONARY OF THE GOSPELS. Re-edited from two Sinai MSS. and from P. de Lagarde's edition of the "Evangelium Hierosolymitanum." By Agnes Smith Lewis, M.R.A.S., and Margaret Dunlop Gibson, M.R.A.S. London: Trübner, 1899. lxxii + 320 pp.; large 4to. 55s.

² Cf. F. C. Burkitt, "Christian Palestinian Literature," *Journal of Theological Studies*, Vol. II, No. 6 (January, 1901), pp. 174-85.

republish the text of de Lagarde's edition of the Vatican manuscript with the variants of their Sinai witnesses flanking it in parallel columns. In date the three manuscripts are not far apart, the Vatican codex being dated A. D. 1030, and those at St. Catherine's A. D. 1104 and 1118, respectively. Excellent facsimile pages of both the Sinai manuscripts and a useful list of the significant Greek readings supported by one or more of the lectionaries against the text of Westcott and Hort accompany the text, and in general no pains have been spared to present with accuracy and completeness the textual witness of these lectionaries, which constitute the most important remains yet recovered of the later period of Palestinian Syriac literature.

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